

...THE... CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke xlii: 32.

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EDITORIAL NOTES.

THERE is a covenant established between Almighty God and the person who becomes a Christian by which He reveals Himself in Jesus Christ as the loving heavenly Father Who will care for all who come to Him in the name of His beloved Son. "Obey My voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well unto you."

Our side of that covenant is to do the will of God as it is made known in the Scriptures and by the work of the Holy Spirit. Every Christian who has a realizing sense of this covenant can show forth the transforming power of saving grace by fulfilling the divine injunction to keep himself unspotted from the world. God requires this from all who call themselves Christians. Even in the old dispensation He commanded His people to make no covenant with the heathen nations around them. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods." (Deuter. 7.) The Jews suffered severely because they did not heed the warnings

of the Lord in their relations with those who knew Him not.

The Christian is told to be ever watchful, to come out from among his former associates who are not serving the Lord, and be separate from them. Indeed, membership in a Christian church carries with it the condition of separation from those who walk in the ways of unrighteousness. The apostle Paul told the members of the church at Corinth that they should not be unequally yoked together with unbelievers. What fellowship, said he, hath righteousness with unrighteousness? And what communion hath light with darkness? (II Cor. vi, 14.) And in writing to the church at Ephesus he said: "Be ye not, therefore, partakers with them. And have no fellowship with the unfruitful works of darkness, but rather reprove them."

A Christian, a follower of Christ, a disciple, who is ever learning something new of the old, old story by feeding on God's Word, and being taught by the Holy Spirit, can stand fast in the faith and be not entangled in the yoke of bondage. But there must be no compact with those who are not of the household of faith in matters relating to the inner life—the spirit and the heart. "What agreement hath the temple of God with idols?"

Be Ye Steadfast and Immovable.

Many are the promises of God to His people in the Old Dispensation when they obey His voice and keep themselves from idols. Conformity to the practices of a false religion is a form of idolatry to which the Hebrew people were especially liable. Christians can also be led into idolatry by conformity to a false religion and to the ways of the world. Jehovah is a jealous God who will not give His glory to another. Come out of Babylon, saith the Lord to His people. Ye are the temple of the living God, says Paul; as God hath said, I will dwell in them, and will be their God, and they shall be My people. (II Cor. vi:16). When Protestants conform to the claims of Rome and yield to her dictation, as in the recent marriage decree, they cannot expect the blessings promised to those who prove steadfast and immovable.

Protestants May Not Conform to Catholic Claims.

It is the privilege of all Christians to be lights in the world, made conspicuous because they refuse to conform to the darkness that surrounds them. And as the general teaching of the Scriptures sets forth separation from the world as part of the will of God for those who acknowledge Him as their Heavenly Father through faith in His well-beloved Son, in the New Testament the instructions are especially full and detailed. When the apostle Paul in his Epistle to the Corinthians counseled against the "unequally yoked together with unbelievers," he probably had in view marriages between Christians and those who worshipped a man-made god. The unions to which Paul refers were,

in some measure, like those between Protestants and Roman Catholics. These unions of our day would not take place if the Protestants concerned had accurate knowledge of what the Roman system actually is in itself, of the reality of its coercive power to hold its victims in subjection to its authority, and of the nature and extent (through the confessional) of its continual interference in the private and personal affairs of the family. Yet the facts concerning these things can be learned with little difficulty; for while individual priests may give misleading replies to inquiries, the literature of the Roman Church abounds with assertions of the power of the hierarchy over its people, and several Papal Bulls boldly set forth the claims of the Pope to rule over nations that do not even recognize him as a ruler at all, either spiritual or temporal. Indeed, this very month a Vatican edict concerning marriage goes into effect which has the audacity to say that certain marriages performed in full accordance with the laws of every State in the Union are "null and void."

Protestantism Altogether Different from Romanism.

Differences between evangelical Protestant bodies concern matters of detail, but the differences between Romanism and any form of Protestantism are as to fundamental principles. Protestantism stands for individual responsibility to God arising out of the privilege of a man's going to Almighty God for himself and learning the Divine will from the Scripture. Rome thrusts herself between the people and their Father in Heaven, falsely assuming all responsibility for their ultimate salvation if they will obey her commands.

Archbishop Ireland Trading Catholic Votes.

The Washington *Times*, March 1, 1908, had a long article with the heading "Archbishop Ireland Would Imbue the Young with Martial Spirit." The archbishop appeared before the House Committee on Military Affairs at Washington to urge the passage of a bill for Federal aid to Roman Catholic schools and colleges for the training of young men in military tactics. He said the St. Thomas College, of St. Paul, Minn., which he controls, has 530 cadets, and they are all well drilled and are ready at short notice to give service to their country. The archbishop does not believe that universal peace is an accomplished fact, or is likely to be. He considers that war must come, and that the policy for the United States to pursue is to train as many of its young men as possible to familiarity with the profession of arms.

In seeking an appropriation of public money for the maintenance of army officers at the various Roman Catholic schools and colleges throughout the United States, Archbishop Ireland did not explain that the first allegiance of Catholic young men is, according to the teaching of their Church, to the Pope and the policy of the Vatican, whatever it may be. One of the chief causes for the drastic action taken by the French Government against the religious orders was the action of the clericals in the Dreyfus case. During the trial of Dreyfus it was shown that the army was officered chiefly by Roman Catholics who were under the control of the Jesuits. Would not the granting of Archbishop Ireland's request open the way to a similar state of things in this country? His appli-

cation for public money and military instruction in his schools was well timed, in view of the Presidential election this year, when the Catholic vote will be in the market if Dr. Ireland can have his way.

Civil Law Above the Vatican Edict.

It is only a question of time when a test will be made of the practical nullification of the civil law in this country by the recent Vatican edict on marriage. In Porto Rico, where American law has not yet been tainted by politics, two priests have been indicted for decrying the civil law and upholding the Vatican decree. The following dispatch to the New York *Sun* is significant:

San Juan, Porto Rico, March 21, 1908.—The Federal Grand Jury has found an indictment against two priests, Fathers Janices and Vega, the editors of the *Ideal Catolico*, for publishing an article which asserted that marriages celebrated by judges constitute a state of concubinage and that the children of such marriages are illegitimate.

The jury declares that the article is an insult to women who prefer a civil marriage to that of the Catholic Church. In the indictment the Grand Jury describes the article as obscene and lascivious.

Two Interesting Works.

The Rev. Charles S. Isaacson, M.A., Rector of Hardingham, England, and author of the interesting book entitled "Roads from Rome," has sent us copies of two more of his books, "The Story of the Later Popes" and "The Story of the English Cardinals." In each book many valuable facts are packed into small space and told in an interesting manner likely to fasten them in the memory. The price of each work is \$1.50.

Christ's Mission Services.

The Sabbath services in Christ's Mission were largely attended last month. Since the opening service in December the chapel has been well filled at every meeting. The chapel is neat and commodious, much more so than the smaller auditorium in the old building on West Twenty-first street. The nave has been decorated so as to look like stained glass, through the kindness of Mrs. G. R. King, of this city, who with members of her family frequently attends the services.

Pastor O'Connor has preached every Sabbath, and the testimonies that have followed the preaching have been a most enjoyable feature of each service. Christians of different churches have testified to the saving power of God in Christ manifesting Himself in life and work, and Catholics, both converted and unconverted, have expressed themselves freely on subjects of vital interest. A priest from the West who has not yet come out of Roman bondage was listened to with interest while he said that the Gospel of God's grace which Pastor O'Connor emphasized in his sermon had come home to his heart, and he wished that all the priests would preach such sermons. But they would be called Protestants and would get into trouble if they did not exalt the Church and impress on the people the value of the sacraments. He took exception, however, to the statement that Catholics "worship" the Virgin Mary and saints. It was a different kind of worship from that rendered to Almighty God.

When this priest sat down, Pastor O'Connor arose and read the prayer of St. Alphonsus Liguori, the highest authority in the Roman Catholic

Church, in which it is said, "I worship thee, great Queen; I thank thee for having saved me from hell, which I had so often deserved."

At many of the services in the Mission converted Catholics referred to the annoyances and persecutions they had experienced from their own people in coming out of the Roman Church and accepting Christ as the Saviour. But now their strength was in the Lord who careth for them. At the service on March 22 two Italian priests were present. On that day Pastor O'Connor referred to the new decree from Rome relating to marriage. This edict nullifies the civil law of every State in the Union, and justifies the well-grounded opinion that a good Roman Catholic cannot be a good American citizen. At the testimony meeting a lady from Brooklyn told of the anguish of a mother whose wealthy daughter had been inveigled into marriage with a worthless man at the instigation of the priests; and a gentleman from the same city also declared that from his experience Roman Catholics as such could not be reliable citizens. They should not be appointed to public office.

Mexican Priest Converted.

Our Baptist exchanges note the conversion of Father Pimentel, a Roman Catholic priest of Mexico, a man of great ability and wide influence. He became acquainted with Signor Barocio, pastor of the Baptist church in the City of Mexico, and was led into the knowledge of the truth. The Mexican papers published his letter to the archbishop, withdrawing from the priesthood and renouncing the faith of Rome.

The conversion of this priest, says the zealous Baptist pastor, has produced a profound impression, on account of the prominence and admittedly high character of the man. Not in years has our cause received an accession that promises to mean so much for the progress of the work in Mexico. The church was crowded at the time of his baptism, the papers gave his letter to the archbishop, withdrawing from the priesthood, and the event has created much excitement, for Mr. Pimentel stood so high in the Romish church that he was named as the likely candidate for a bishopric.

Invasion of Nuns.

The monks and nuns that have been expelled from France have invaded England in large numbers, and have purchased most desirable properties in that country. Catholic countries like Spain, Italy and South America will not receive them. As England has raised a warning voice against this undesirable class of immigrants, they are now swarming into the United States, and purchasing fine estates. The *New York Catholic News*, March 21, 1908, had the following item of news:

Negotiations have been closed by the Franciscan Sisters for the purchase of a magnificent site on the lower Niagara for their mother house and novitiate for the United States. The location is one of the most attractive farms in that historical and picturesque section of the Niagara frontier—the Barbara March estate, with mansion built by the late Calvin Hotchkiss and about fifty acres of land. The tract of land referred to is situated about two miles north of Lewiston, and has a broad shore frontage on Niagara River. Upon this site the Franciscan Sisters

intend to erect an extensive building, adequately large enough, not only for community purposes, but also a chapel of large proportions and up-to-date seminary for young women. In the beautiful surroundings of their proposed building the Sisters intend to inaugurate what is known abroad as "Forest Schools" and which their branch houses in Europe conduct upon a large scale. The new house will be called *Stella Niagara*.

Besides schools and academies where tuition is promised at very low rates, these nuns from abroad have recently established hospitals and sanitariums in fine locations in many places. They expect to be supported by the American people.

Eighty Noble Years.

Some weeks ago it was the pleasure of the Editor of THE CONVERTED CATHOLIC to join a group of friends in felicitating Mrs. Lyman Marshall, of Lorillard Place, this city, on the eightieth anniversary of her birth. Mrs. Marshall received her guests with the stately dignity of the high-born lady, and recited a poem appropriate to the occasion with the full intonation and emphasis of the cultured New England teacher.

Mrs. Marshall spent the early years of her life in New Hampshire, where her father, who died at the age of ninety, was an eminent physician for over sixty years. She received a thorough education in science, art, music and belles-lettres. She is in the fifth generation by descent from the Earl of Wingate, a high church man, who as judge sentenced John Bunyan to Bedford jail.

Mrs. Marshall was for several years principal of Andover Academy, New Hampshire, and of Tubbs Union

Academy. Some of her pupils have risen to positions of prominence, notably the Hon. Carroll D. Wright, formerly U. S. Commissioner of Labor, now president of Clark University, who remains a close friend of Mrs. Marshall's. In 1851 she was married to the Rev. Lyman Marshall, whose first pastorate was in Manchester, N. H. He later accepted calls to Minnesota and Lebanon, Ill., where he closed his earthly labors in 1890.

This elect lady has been a warm friend of Christ's Mission and its work for many years. One of her sons, Mr. Ira W. Marshall, has been director of the musical part of services in the Mission for a long time, besides helping the Florence Mission with his musical gifts, and visiting the hospitals and penal institutions with the message of the Gospel and Christian literature.

Some days before her birthday Mrs. Marshall sent a personal letter to Pastor O'Connor, in which she said:

"May you be happy in spiritual results in the new Christ's Mission—happy in the consciousness of the presence of the unseen Christ, happy in having Him an inmate of your own home—strong to comfort and cheer, sympathetic in sorrow, your Burden Bearer, your Protector; happy in rich answers to prayer, happy in the sunshine, happy in the shadows, happy in having Jesus as your Comrade on your earthly way, in your walks, in your talks, in your busy hours, in your weary hours, in your darkness as in your light, yea, may you be happy all the time because the everlasting arms are about you.

"And in the sweet bye and bye we shall spend eternity together recounting His mercies whose love has saved us."

Loisy Excommunicated.

The new Archbishop of Paris, Mgr. Amette, has lost no time in condemning the Abbé Loisy's writings and excommunicating the learned priest. The following is a translation of the decree:

We declare condemned the French translation of the "Programme of the Modernists," and we forbid the clergy and faithful of our diocese to read, buy, sell or retain it in their possession, under pain of grievous sin.

We declare condemned the works of Abbé Loisy entitled "Les Evangelies synoptiques" and "Simples Reflexions," etc. The clergy and faithful of our diocese are forbidden, not only under pain of mortal sin, but also of excommunication, specially reserved to the Holy Father, to read, keep, print or defend them.

We remember that, according to the Constitution "officiorum," Article XXVI of the Encyclical *Pascendi*, "those who have obtained permission to read and keep the forbidden books have not on that account the right to read and keep the books forbidden by the Bishop unless it is specially granted in the Apostolical Indult to read and keep books forbidden by no matter what authority."

A dispatch from Rome, March 20, 1908, said:

The Congregation of the Index has extended the prohibition, hitherto binding in a few dioceses, to the universal Church against the Modernists' reply to the Encyclical *Pascendi*.

G. P. Putnam's Sons, of this city, have just published the "Programme of the Modernists," a reply to the Pope's Encyclical, translated from the Italian by the ex-Jesuit Father George Tyrrell. The price of the volume is \$1.50.

Former Priests Successful.

One of the priests who came to Christ's Mission several years ago and who boldly and bravely renounced the Roman Catholic Church on philosophical and religious grounds, a master of many languages, is now a distinguished educator and publicist in Europe. In his brilliant mind and good heart there is warm admiration and much love for the "old Christ's Mission," as he calls it, where he found liberty and peace, and the first real start in life. This gentleman is only one of the many priests who have come to Christ's Mission, who have been successful in various walks of life. In a recent letter received from him from one of the great capitals of Europe, he says:

"I hope you will be prosperous and happy in the new headquarters of Christ's Mission, which I am sure will be a temporary home for many a poor wanderer as I was ten years ago.

"I am getting on well here. I have now a life position as correspondent for one of the biggest London papers and went a few months ago to Marseilles and Monte Carlo to report a famous murder case of which you may have heard, namely the Vere Goolds, an Irishman, by the way, from Clonmel, the brother of a baronet, who murdered a woman in his own house at Monte Carlo and cut up her body and packed the pieces in a trunk and valise and travelled with it to Marseilles, where he and his wife were caught. I am now about to return to Monte Carlo for the trial. I received a special message of congratulation from the proprietors of the paper for my excellent work on that occasion. While at

Marseilles I looked up Mr. Lambert. He has three pretty children, two girls and a boy. His efforts to establish a mission at Marseilles are worthy of sympathy and support. The French, you know, are by nature a sceptical race, and once they have left the old Church there is difficulty in convincing them of anything.

"There is a lull in Church matters here. Nobody takes any interest in them any more. The Church has been cut off from the State and there is the end of it. The Catholic clergy are now left to shift for themselves as best they can. One thing is certain, that the government of Clemenceau is on a far more solid foundation now since it has nothing more to do with ecclesiastical questions. What a nuisance the Catholic party always was with its everlasting schemes to overthrow any and every government! Now religious questions can no longer be dragged into State politics, and if the hierarchy want to fight the Republic they have to do it simply on general principles, and in this field they are beaten beforehand by good sense. The Republic has now lasted thirty-eight years and no amount of devout old duchesses, marquises and countesses can upset it for a kingdom or empire.

"I was sorry you did not come over last year. If you could come in 1908 we should be pleased to see you, and your observations would be greatly appreciated by the readers of THE CONVERTED CATHOLIC. I think it is about time that you take another trip to France, where your school days were so happily passed and where the old Roman Church is receiving her death-blow."

Letter From Boston.

Boston, Mass.

My Dear Friend:—Yes, I quite agree with those of your friends who think the further you are from Rome the better for you, and for us, too—many of us; yes, all of us. Your life is too precious to hazard in a city where the inhabitants of one quarter are, in the opinion of many, described in Revelation xviii in such unfavorable terms.

It is a great thing to be so mighty for the Lord and His truth, for His enemies to fear and hate you even as they did Him, and it is the highest praise that could be bestowed upon anyone. May He preserve you in life and health for many years to come—until He Himself shall come.

Your letters to Cardinal Gibbons are superb and teach us many things we need to know.

The writing of St. Paul in Ephesians vi, to Christians, telling of their spiritual foes, and the armor of protection, has always been helpful; but the side of the sinner, the weak, or perverse sinner, has been presented to me so as to arouse both sympathy and hope as never before, through "Biblical Psychology," by Franz Delitzsch, even in our rescue mission here. Will you allow me to quote a little?

"All sin is the transgression of the limits imposed by God's love—Satan revolted against God of himself alone, but men were withdrawn from the love of God by being ensnared from without, and that in the immediateness in which Satan, as a pure spirit, was present before God, his sin was a direct, perfectly conscious rebellion: whereas the sin

of men, as spiritually embodied beings, was accomplished by means of their error in respect of God's love, without their conscious denial of it, and by thus receiving the decisive impulse of the forbidden object through the power of sensual attraction—not as though there were an evil principle in matter itself: the material world of six days is good; but apart from God, it is regarded, actually by means of its goodness, as an evil enticement."

While there may be nothing new in the quotation, the way in which it is expressed helped me to look upon the sins and follies of mankind with something of the heavenly point of view—that is, man as the dupe of Satan and his legions. And since even the worst of anarchists in Paris were converted, and others who were steeped in wickedness have been converted everywhere, my hope is greater than before the truth was presented in this way.

May the Lord bless you and keep you and yours and prosper your work.

Sincerely yours,

E. M. WHITTON.

An Uplift for All.

It was Daniel Webster who said: "If I have none of the power that can raise mortals to the skies, I have not the spirit that would drag angels down."

Pope Pius X, though he claims to be the Vicar of Christ, cannot raise mortals to the skies, but he is doing all he can to drag down the best minds and the noblest hearts in his Church who are seeking to bring about even a slight reform in that semi-pagan organization.

New Notable Book.

"Paraguay on Shannon," by Frank Hugh O'Donnell, author of "Ruin of Education in Ireland."

This important work has just been published in England. The *New York Evening Post*, March 24, 1908, had the following brief review of this book:

"Paraguay on Shannon," by F. Hugh O'Donnell (London: P. S. King), is a vigorous denunciation of the dominance of the Irish priest in politics by a Roman Catholic and Nationalist. While in matters of style and taste it is not above criticism, it throws light upon the Irish question which cannot be ignored. Among other things he calls attention to the unparalleled increase of the clerical population, and says that if Belgium was staffed in the same proportion as Ireland it would have ten archbishops instead of one and sixty bishops in place of five. The priesthood also "monopolize every post and profession in public and private life to which an emolument is attached and from which a layman can be excluded." It controls the Ribbon organization, which is now exceedingly strong, a large majority of the leaders being "publicans and spirit grocers." His gravest accusation is that the priests are driving the best of Ireland's sons and daughters to seek an asylum in other lands.

Protestant Press Bureau.

There is a Protestant press bureau in England, conducted by Mr. A. Le Lièvre, 132 Wanstead Park Road, Ilford, which has done excellent service in offsetting the efforts of the Roman Catholic agents to capture the press of the country. He not only corrects the perversions of the truth and the many erroneous statements of Roman Catholic writers in the daily press, but he supplies information to writers on Protestant subjects. It is a pleasure to learn that his services

have been recognized by the Hope Trustees in Scotland, who have an invested fund of \$400,000 for the purpose of opposing and exposing the aggressions of the Roman Catholic Church in Great Britain, and for the advancement of the cause of temperance. The Hope Fund had its origin in the bequest of a great and good Protestant of that name.

Information on Catholic subjects is continually sought from the office of THE CONVERTED CATHOLIC, and if adequate support were afforded, much greater attention could be given to the work of supplying the facts that would throw light on the various subjects of controversy between Protestantism and Romanism.

From Orange, N. J.—I wish that I could put your valuable Magazine into the hands of all our pastors and teachers, so that their eyes may be more widely opened to the baneful influences of the Roman Church because of its unscriptural and erroneous teachings.

I have long believed that Church to be the anti-Christ of John's Revelation from God.

The sum and substance of Rome's teaching is, "Come to me: I only on earth have power to carry you to Heaven!" While Christ Himself says to every individual soul, "Come unto Me, and I will give you rest." Is it not a precious truth that *He* is our great High Priest, ever living to make intercession for us, and that therefore we need no other?

I have never forgotten what I once heard you say, namely, "You should always pity the poor Roman Catholic, who does not know that he can go directly to God for himself without the intermediary of a priest or Pope."—J. V. B.

THE PRESENT CRISIS IN THE PAPACY.

BY REV. ROBERT STUART MACARTHUR, D.D., LL.D.

WITHOUT doubt, there has been no time for hundreds of years when there was so much unrest in the Roman Church, throughout the whole world, as there is at this hour. Protests long and loud are heard from scholarly men within that Church, against the reactionary spirit of the present Pope and his advisers. Perhaps it is not too much to say, that protests will soon be heard as potent as were those of John Huss, John Knox, Martin Luther, and John Calvin. One of the most scholarly priests in the United States, a man of course who does not give his name to the general public, has recently written an article which was published in one of our foremost journals, and in that article he makes charges against his own Church, which if made by any Protestant would subject that Protestant to criticisms for unfairness, ignorance, bitterness, and bigotry.

During a little more than sixty years, there have been three Popes at the head of the Roman Catholic Church. These Popes have widely differed from one another in mental capacity, in personal dignity, and also in their conception of their official duty. The first of these three was Pius IX, who came to the Papal chair June 16, 1846, two weeks after the death of Gregory XVI. He started out as a liberal, then he became a reactionary of the most pronounced type. The whole tendency of occupancy of the Papal chair is to rob men of their earlier liberal ideas, and to make them narrow, reactionary, and bigoted. In 1854 he issued a

decree propounding the dogma of the Immaculate Conception of the Virgin Mary. That decree was one of the marked features of his occupancy of the Papal chair. In December, 1869, a council, representing all parts of the Catholic world, met. This council adjourned July, 1870, after it proclaimed the decree of the Infallibility of the Pope. The two great acts of Pius IX, were the propounding of the dogma of the Immaculate Conception of the Virgin Mary, and of the dogma of the Infallibility of the Pope. I am quite sure that many of you can remember the passage of both these decrees. The latter was especially marked because almost immediately after this dogma was propounded the Italian army occupied Rome, which was made the capital of the Kingdom of Italy. It seemed as if God came forward to rebuke the presumption and blasphemy of the Pope. He lost the support of the French; soon the war between France and Germany came, and Napoleon lost everything, Eugenie lost everything, and the Pope lost the support of France on which he had so long relied. The Pope retired as a captive to the Vatican; there he confined himself until his death, February 7, 1878.

Seldom in the history of the race was history made so rapidly, as it was in the summer of 1870. The quick marshalling of the German army, the tremendous power of Prince Bismarck, the overthrow of the French army and the withdrawal of that army from its support of the papal throne—all these events

occurred with the utmost and terrible swiftness; they produced a profound impression upon the minds of thinking men throughout the world.

The chief characteristic of Pius IX. was that he was a theologian. I want to make that point clear. I am pointing out the dominant characteristics of three Popes; and I am speaking now of Pius IX.; I say that his dominant characteristic was that he was a theologian. He discussed great theological questions and thus it was natural, that during his occupancy of the Papal chair, these two dogmas, that of the Immaculate Conception of the Virgin, and that of the Infallibility of the Pope, should have been formulated and promulgated.

We now come to the second of these three Popes, Leo XIII., who was born at Carpineto, 37 miles from Rome, March 2, 1810. He was chosen Pope February 20, 1878, taking the title of Leo XIII. He was a scholar, a poet, but especially a diplomatist. He is contradistinguished from Pius IX. in that he was not distinctively a theologian; but he was emphatically a diplomatist. I want to make that distinction clear. He immediately made his power felt in every palace in Europe. There were few diplomatists connected with any government who showed more skill in the management of diplomatic affairs than did Leo XIII. A new diplomatic day dawned for the Roman Church during his pontificate. Once more she made her power felt in the governments of the world, and in the diplomacy of all the nations of the earth. He was a master in that regard, and he surrounded himself by men of like spirit; and I

suppose that if all secrets of all the governments were known, it would be found that many of the courses pursued by various governments were outlined in the cabinet circles of Leo XIII. He was a man of attractive personality, a man of charming spirit, a man of beautiful culture; he was not only an Italian scholar, but he was also a Latin scholar and was master of many forms of literature. He opposed the Italian Government with bitterness, as did his predecessor, regarding it as a usurper in Rome, and keeping up the hoax that he was a prisoner in the Vatican. When he died, the greatest diplomatist that had filled the Papal chair for many years passed away; and a great gap was left, so far as the power of the Roman Church in its relations to the various governments of the world was concerned.

We now come to the election of the present Pope, which took place August 4, 1903. He was born at Riese, near Venice, June 2, 1835. He chose the name Pius. The very fact that he chose the name Pius, as his official name, indicates a certain trend in his character. His grandfather had been a soldier in the Papal army, under Gregory XVI.; and the grandson was born in poverty in a lowly sphere in life. Until his election to the Papacy, his whole life was spent in Northern Italy. He is not a man of travel, and not a man of broad culture; he is a villager, he is a rustic; he is the peasant Pope. He cannot apparently rise above the conception of the parish priest, in relation to the office which he occupies. He is limited by the narrow conceptions which characterize a French Canadi-

an priest in a fishing town in the Province of Quebec. It is quite true that he rendered some good service in Venice before his election to the Papal chair. He was created, in 1893, Cardinal and Patriarch of Venice. He was elected Pope, August 4, 1903, after six fruitless ballots had been taken. He was elected Pope because of the influence of Austria in rejecting the decision that the conclave might otherwise have reached; his two chief competitors were Cardinals Rampolla and Gotti. Austria held a veto power, and instead of the Pope's election having been the result of special wisdom from God over the Conclave, it was the result of political machinations, Austria holding as a right from earlier concessions a power of veto over the decisions of the Council; thus it came to pass that he was finally chosen as a compromise candidate. He was not the choice of the majority, if that majority could have had free opportunities to exercise its power of choice. If a man had been chosen like Rampolla or Gotti, he would have carried out the policy of Leo XIII. But the warring factions made it impossible to decide on either one of these able men; and, as a last resort, the Conclave turned to the present Pope as a compromise. This is to be borne in mind always when we are passing judgment on the character of the man, and the circumstances in which he was elected. Now what is his distinctive characteristic? I have spoken of Pius IX. as being a theologian; and I have spoken of Leo XIII. as peculiarly a diplomatist; how shall I speak of Pius X? He is not a scholar, not a statesman, not a theologian, not a diplomatist; how shall I de-

scribe him? In a single word, he is a parish priest. He cannot rise above the parochial limitations implied in this term; he thinks of his office as that of a pastor, who has charge of all the interests of the entire Christian world. He has simply enlarged the office of parish priest, until he has a parish that includes the Christian world; and he comes to the administration of the affairs of this great parish with all the narrowness that belongs to a man whose life was spent in the small interests of a local parish. This state of facts is pitiable. This small man was born about four hundred years too late; he ought to have been born at the time of the Spanish Inquisition, or at the time of the Saint Bartholomew Massacre. His spirit is more in line with the atmosphere of that day than it is in sympathy with the atmosphere of this day. I have very great doubt as to whether or not he writes those encyclicals that he has sent out. To me it is extremely doubtful whether he has the intellectual ability to write those mandates; it is likely that he has around him men who control his thought and guide his action. This unseen power is what is known as the "Black Pope;" it is the unknown personality that guides the policy of the Jesuits and other Ultramontanes; it seems to me as if the Pope were under their guidance, rather than acting according to the spontaneous feelings of his own mind and heart. As a pastor for the whole world, he now proposes to control the thinking of the world, and he begins by attempting to control the reading of men. Here is a man in the twentieth century, who says to a Christ-

ian world, "You shall read only those books which we permit you to study; all books without our approval shall be discarded." He thus undertakes to control the thinking, the reading of the whole civilized world, so far as that world is under the control of the Roman Church. This attempt is simply pitiable. To be consistent, he must go as far as the Czar of Russia has gone; he must appoint a censorship; he must control the newspapers and the magazines; he must control every newspaper office in New York, Chicago, St. Louis, and throughout the whole Christian world. You go into Russia and you learn what this censorship means; when I was there a few years ago, if you had a copy of the *Century Magazine*, it was taken from you because of the criticisms which Mr. George Kennan had made in that magazine upon the Russian Government's cruelties to prisoners, and other matters in Russia. Now if the Pope is to be consistent, he must go just as far as the Russian Government has gone in controlling the reading of men. Then, as a parish priest he must carry out that conception of his office with regard to marriage. He must teach that no civil ceremony, and no ceremony by any Protestant minister can make marriage valid, if the subjects of that marriage be Romanists. According to that teaching, every Catholic man and woman in this audience, not married by a Roman priest, is not married at all. He is posing before the world as a parish priest in order to correct all the literary, political, social and theological errors of men throughout the whole world, so far as these errors are related to the

authority of the Roman Church. Now what is the result? He has put under the ban the noblest men and the most cultured women in the Roman Church. You mark my words: a protest is to be heard, and heard soon, which will be long and loud. This peasant Pope has struck the foremost thinkers in the Roman Church. Can the Roman Church afford to strike down its foremost thinkers, its ablest scholars, its noblest men? The Pope has struck Father Tyrrell; he stands head and shoulders above the majority of priests and other officials of that church in character and scholarship; and he is put directly under the ban. In fact, within the last few weeks Father Tyrrell has been excommunicated. There are few men in the Roman Church, in England, at least, who stand higher in scholarship, ability and character, and just because his head is above the mass of men around him, his head must be removed. There are others in England of the same general class; they also are placed at once under the ban. Here is another, Fogazzaro, the Italian novelist and poet. He wrote that remarkable novel entitled, *Il Santo* "The Saint;" that novel was at once put under the ban. I read it last summer. It is a very able book. The author is a Catholic; perhaps he never means or understands being anything else. But he is thinking for himself; that is an unpardonable sin, and the Pope by these recent encyclicals says, "You shall not think for yourself, you shall think as I say you shall think; otherwise I shall ecclesiastically decapitate you." Important churchmen in Germany are included under the ban.

The spirit of liberty is abroad. It is manifesting itself in Germany, Italy, Austria, France, and even in Spain; this new influence is making its power felt to a very remarkable degree. I wish I might give you the name of the priest who has written the article in the New York *Independent* to which I have referred. Had I written that article, I should have been denounced by every Roman priest from the Atlantic to the Pacific, and from the Lakes to the Gulf; they would have said that I was ignorant and bigoted, and unjust, because one of their ablest men on this continent, as I am told, has spoken far more plainly than I have spoken to you this morning. This movement is in progress. There is to-day in the Roman Church a body of men who think for themselves. They must do so, else they will stultify their intellects, and degrade both their mental and their moral natures. I have here a few figures to which I wish to call your attention: I will close the discussion for this morning. The *Los von Rom* movement began in the autumn of 1898 in Austria. Austria had been unquestioningly obedient to the Roman Church; and Austria has been loyal to Francis Joseph, the aged monarch. He is the oldest monarch on any throne in the world to-day, and he is the monarch of the oldest kingdom in the world to-day. He is now feeble. He has held by his personal influence all the opposing nations in Austria-Hungary together. Nothing but that influence has kept all these countries in any degree of harmony and unity. When he passes away, they will disintegrate, except some very remarkable man shall be his successor.

Now in that country this movement, since 1898, has led 55,000 to leave the Church of Rome in Austria alone; 43,000 of them have joined Protestant Churches, and 12,000 have joined the old Catholic Church. I am not speaking with any bitterness. Why should I so speak? I am speaking as a student of current events. No man to-day whose eyes and ears are open can be indifferent to such a movement as this which is now in progress. If the Pope does not have wiser advisers he will continue to drive away from the Roman Church its noblest men and its most cultured women. They will think, and they will think in the terms of modern life. The Pope has antagonized science, he has antagonized literature, he has antagonized theology, he has antagonized the 20th century. In Russia the conflict is between the 16th century and the 20th century; and I tell you, even in Russia when the conflict is between democracy on one side, and autocracy on the other, democracy will win; and in the Roman Church when the conflict is between ecclesiasticism and democracy, democracy will win. The three dominant trends to-day throughout the world are political democracy, scientific truth, and religious liberty, and the spirit of scientific truth and civil and religious liberty will march on. The present Pope is a dangerous man, dangerous to himself, and dangerous to his own Church. Let us pray that truth may win, and that the minds of men long in bondage may have the light and life of God's truth, to the glory of God and to the good of all nations!

Politicians Courting Rome.

The press of the United States generally has sorrowfully commented on the Roosevelt-Storer politico-ecclesiastical embroglio. It was not alone the taking religion into politics that was condemned; but the appeal by our public men to the Pope of Rome, a foreign potentate who claims dominion over all the earth, was a blunder that might be classed as a crime. The correspondence was published in full in this Magazine.

The *Baltimore Sun*, one of the most influential papers in the South, and one which is usually regarded as the "organ" of Cardinal Gibbons, in an editorial with the heading, "The Grave Danger of Blending Politics and Religion," said:

"On October 4, 1901, when Mr. Roosevelt had been President of the United States not quite a month, he wrote to Mrs. Bellamy Storer, wife of the diplomatist who was then American Minister to Spain and subsequently Ambassador to Austria-Hungary: 'I should count Bellamy's religion in his favor for a Cabinet place. Other things being equal, I should like to have a Catholic in the Cabinet.'

"No American statesman should realize more readily and fully than President Roosevelt that the appointment of a man on religious grounds is absolutely in conflict with American traditions and principles.

"When a President makes a man's religion the chief ground of his appointment to office, or when he makes that man's religion count to any important degree in his favor, irrespective of his qualifications, he does injustice to the great body of citizens, Catholics and Protestants, who, while holding that men of all creeds should be fairly represented in the Government, believe that the offices should be considered and

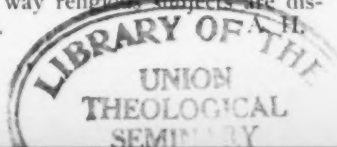
treated as possessions of the citizen and not of the churchmen. . . .

"No greater misfortune could befall the American people than the blending of politics and religion. . . . The President is not helping the cause of religion when he asserts, as he did in his letter to Mrs. Storer, that he would be guided in making a political appointment by the religion of the aspirant. The President frankly admitted in one of his letters that he desired 'Catholic support.' . . .

"Thoughtful men of all religious organizations do not hesitate to say that his [the President's] correspondence with Mrs. Storer reveals a disquieting condition. And, therefore, it is in order to suggest to the President that he is doing a great injustice to his fellow-citizens and is departing from the best traditions of this republic if he has tried—and is trying now—to establish an alliance between one church or all churches and the political party of which he is the head."

From Illinois:—I always took and always will take great interest in the conversion of Roman Catholics, and especially in the kind of work you do. I earnestly hope and pray that God will move the hearts of many of our rich Protestant Americans to aid you in every possible way. I wish you God's richest blessings, and great success in this work.—(Rev.) R. C. L.

From New York State:—I see a great field for the work THE CONVERTED CATHOLIC is doing for our country. I read every word of it as soon as it comes, and afterward it is read by many others. Every Protestant should read and circulate it. Catholics cannot help being interested in the way religion subjects are discussed.



Nun Fled to Wed.

(Special Despatch to the New York Herald.)

Council Bluffs, Iowa, February 29, 1908.—Sister Geneva, of the Sisters of Charity, connected with St. Bernard's Convent and hospital in this city, has escaped from the institution and yesterday was married in Omaha to Orange Raymond Dye, of St. Joseph, Mo. The escapade has caused a great sensation in Catholic circles in Western Iowa, and all sorts of rumors are afloat. The convent authorities are maintaining strict secrecy.

Sister Geneva is only twenty-six years old, although a nun of ten years' standing. Dye, while working at the institution, fell in love with the sister. It is said he was discharged when the Mother Superior discovered the love of the young people.

Arrangements had been made through friends for an elopement, and Thursday night, just before midnight, Dye was at the appointed place under the wall of the convent. When Sister Geneva threw a package of clothes down from her window and then started down the stairs with her shoes in her hands, a window of the convent is said to have been thrown up and two shots fired at Dye. This the convent authorities deny, but Dye stoutly makes the affirmation.

After a scuffle the sister escaped, while Dye was captured and held a prisoner several hours. He says Sister Geneva made her way in her bare feet through the snow to the Kiel Hotel. Several hours later she was confronted by the convent authorities and exchanged for Dye, who was given his liberty on condition that the young nun return to the convent.

But Dye was not idle long. Before eight o'clock he had obtained habeas corpus papers and was back at the convent with an officer and got possession of Sister Geneva.

Just as soon as arrangements could be made the young people went across the river to Omaha, where they got a marriage license and were married by County Judge Leslie. Mother Vincent denies a portion of the story, saying that Geneva was only a novice and was permitted to leave the convent whenever she chose. To this the young nun makes denial, and says she had been in the convent ten years, entering there when only sixteen years old.

From Louisiana:—I have received the Magazine regularly at my home and have read every number from beginning to end, which I cannot say of any other periodical that comes into my hands, and is an evidence of the absorbing interest and profit it gives me. I wish my means allowed me to send you a more substantial evidence of my appreciation of your work and Magazine.

Wishing you continued success in your labors,
L. V.

From Massachusetts:—Enclosed please find \$2.00. I wish to renew my subscription, and that you should use the rest to the best advantage in your work. I wish I could send you a hundred times as much. If one does all he can, the Lord is able to make a little cover much ground. May your life be precious in His sight, and great good be done along the lines in which you labor, is my prayer.—S. N. W.

CARDINAL GIBBONS' DUPLICITY.

TRUTH PERVERTED IN HIS BOOK.

BY CHARLES EATON, WATERLOO, N. H.

CARDINAL GIBBONS' effort to tell the truth is a spectacle. In 1876 Bancroft published his revised history of our colonial period. In this revision he explicitly states that "new and more complete materials have become accessible since the publication of his previous editions" (1834, 1838) and that in the new edition "a few statements disappear before the severer application of historical criticism."

In the same year (1876) that this edition was open to the eyes of all searchers for historical facts, Cardinal Gibbons wrote the preface to his "Faith of Our Fathers," in which he avowed his effort "to be exact in all his assertions"; and afterwards the book was published. In his introduction there was another appeal to the credulity of his readers in which he informed them that he had made the history of his Church "the study of my [his] life." One evident purpose of his book was to whitewash his Church's hideous record in civil and religious tyranny. "I here assert the proposition," his book reads, "which I hope to confirm by historical evidence that the Catholic Church has always been the zealous promoter of religious and civil liberty." He brings forth Lord Baltimore's Maryland colony as his leading American witness. He calls this colony "the cradle of civil and religious liberty." Then he quotes Bancroft as saying when the colonists landed in March, 1634: "Religious liberty obtained a home, its only home in the wide world";

"* * * conscience was without restraint."

Now, if those unfortunate readers who have confided in the Cardinal's veracity will turn to Bancroft's revised volume in which he gave everybody notice of "more complete material" and of expurgations, they will find that these assertions have disappeared; that they are not in "Bancroft's History of the United States" as finally given to the people in 1876 and to all the future readers in coming time. The blind followers of the Cardinal's teachings should notice also that these quotations from Bancroft's imperfect first edition are given by the Cardinal not only to show his desire for exactness and the result of his life-study, but to make his impartiality the more conspicuous and convincing. "Lest I should be suspected of being too partial," he says, "in my praise of Maryland toleration, I shall take all my historical facts (!) from Bancroft, a New England Protestant clergyman."

Then come the above discarded, expurgated, dead statements as if they were the living, last, best judgment of a great historian trusted—as the Cardinal well knew, or he would not have quoted him—by all readers of American history.

The Cardinal's exactness, impartiality and veracity are also made noticeable by his omission of "facts." Both in his first and final edition Bancroft sets forth the proviso in the law of 1649 of the Baltimore Colony—its famous and first statute—showing that the colony was far from being "the cradle"—as the Cardinal says—of "religious liberty"; for it imposed the penalty of death on

Jews, deists and Unitarians—a proviso not in the earlier Providence Ordinance (1636) of Roger Williams, who was teaching religious liberty in Massachusetts, in all its plentitude, before the Maryland colony set sail from the Old World. This bloody proviso of Maryland the Cardinal omits in his evidence. The Cardinal omits another fact, a controlling one, that brings his effort at telling the truth under suspicion much more than his quotation of Bancroft's discarded assertions. He omits the controlling fact that the "new" material in the revised history shows that "by far the larger number" of the colonists "were Protestants." Lord Baltimore was a good man and a liberal Catholic, but his colonial enterprise was financial; the more tenants the greater his rent roll. The welfare of each colonist, whether Catholic or Protestant, repressed religious persecution.

In a recent issue of the *London Tablet*, the leading organ of the Roman Catholic Church in England, there is a review of a book, "The Jesuits in North America," by the Rev. Thomas Hughes, S.J. (London, Longmans), which refers to the connection of the Jesuit Society with the settlement of Maryland as follows: "It is decidedly at variance with the other tenet, so familiar to Catholic tradition, that the Catholic Baron of Baltimore was the source or promoter of religion or religious liberty. * * * Cecil Calvert never contributed anything to religion, education or charity." The documents are a Jesuit collection and published by the Jesuit, Rev. Thomas Hughes.

In his revised history Bancroft says, "Toleration grew up in the pro-

vince silently as a custom"; not from an order, oath or law. No religious oath was imposed for fourteen years (1648) and, as shown above, the law was not enacted at all for fifteen years after the founding of the colony.

Do Cardinal Gibbons's apologists believe he was unaware of these expurgations and additional facts when he published his exposition, "Faith of Our Fathers"? Do his apologists believe that this "prince of the Church," who claims to represent the court of heaven in the United States, who is supposed to have the power of, and the companionship of, Jesus, and who has the assistance of the "sacraments" of an infallible Church—do his apologists think that he has not become aware of these things during the thirty-one years that have elapsed? The Cardinal tells us that he has revised his book eleven times and that the edition of 1895 was "the forty-seventh"—and these falsifications and omissions deface its pages still.

The presentation of the acts of Lord Baltimore, a Catholic layman, and of his colonists, Protestants and Catholics, to prove that the Roman Church is the promoter of religious liberty is a noteworthy deviation from the truth; for when Protestants point to the bloody deeds and brutal precepts of priests, bishops and cardinals, the defenders of Romanism vehemently protest that what individuals do and say should not be charged to the Roman Church.

As for church precepts or decrees promotive of religious liberty upon principle—the only kind guaranteed by our flag—and not upon expediency, the Cardinal mentions none

whatever. As for the Catholic laity, all Protestants know that if they had been allowed freedom—if they had not been intellectually shackled under threats of both temporal and eternal torture—they would have lifted the banners of fraternity and liberty in all the dark days when the precepts of ecclesiasticism lit the fires of persecution.

The liberty which Cardinal Gibbons' ecclesiasticism promotes is the liberty to consign patriotic Catholics to eternal doom for exercising the sovereign rights of American citizens; the liberty of one of Archbishop Williams' priests to beat an Irish mother's boy for attending the public school; the liberty of Archbishop Corrigan to rob the venerated Father McGlynn of the love and esteem of his parishioners and kindred; the liberty of a Roman ecclesiastic in England to stigmatize and silence the scientist, St. George Mivart; the liberty that this very hour is "enforcing conscience" and "molesting and troubling" liberal Catholics in wicked violation of the historic Maryland statute which the cardinals, bishops and priests hypocritically exalt.

The shameful history which Cardinal Gibbons has written is the kind taught in the Papal parochial schools. Think of condemning parents to the awful penalties of mortal sin for not sending children to schools teaching such history! Think of dividing our American school money and putting the Catholic share in the hands of the bishops, beyond the control of the laity—the taxpayers—as "the Church's constitution" requires—putting it into the hands of the bishops to maintain schools for the audacious garbling and falsification of history!

Bits of Correspondence.

From Kansas:—I am a man of limited means, and cannot aid you financially further than to renew my subscription. I appreciate your periodical very much, and have been handing it around to others after reading it myself.—M. A. R.

From Canada:—It goes without saying that I like THE CONVERTED CATHOLIC better and better, as time goes on, if that is possible. I simply devour it when it comes to hand. It ought to be in the hands of a million of subscribers. You are doing a grand missionary and religious work. I am so glad you have got into your new quarters, though I am sorry you have some indebtedness to meet; that, however, would not be a large sum among so many friends and sympathisers, if all would give a helping hand. I hope to be able to send you a small amount soon. May the God of all grace be with you and bless you.—T. F.

From Pennsylvania:—Here is my renewal for THE CONVERTED CATHOLIC. Several months ago I requested you to stop it, but you kept on sending it, and now I like it more than ever. I would like to help you pay for that new place, and am very sorry I cannot do so. God bless thee.—L. K.

From North Dakota:—We "saved Catholics" cannot be thankful enough for what our Lord has done with us. I have two brothers and one sister still chained to that power of darkness. I feel that I ought to be very grateful to the Lord who delivered me.—(Rev.) G. B.

Roman Catholic "History."

The activity of the press agents of the Roman Catholic Church is manifested in many forms, some of which are, in themselves, comparatively harmless. Others, however, are not so innocent, as, for example, the efforts being made in many quarters to discount the value of the work and lives of the real founders of this Republic, and to claim for Roman Catholic priests and laymen credit for things that they never did. One speaker recently told a number of Knights of Columbus in a meeting at Washington that his hearers beheld around them a civilization for which they were indebted to Columbus, the buccaneer who first landed in the New World. The civilization that he represented was that of Isabella the Catholic, of Charles V, of Philip II, of Cortez, and Pizarro, and whose legacy to this generation is seen in the condition of Spain, Portugal, Italy, and the countries of South America. The difference between conditions in North America and those in South America is the difference between the civilization of the Puritan, the Pilgrim, and the Cavalier—all of whom brought the Bible with them, and that of the ferocious, bloodthirsty, treacherous conquistadores of Spain and the cruel monks and priests who gave their support to the untold infamies which attended the wholesale slaughter of hapless peoples for the gold and silver treasures to be found in their fair lands and fine cities. The Bible-hating Spaniards found splendid civilizations and left behind them deserts. The Bible-bearing Englishmen found wildernesses and laid therein the founda-

tions for the loftiest phases of modern civilization in existence.

To pass from the general to the particular, in the *New York Times* a letter recently appeared signed "P. W. Wildey," who, after alluding to Mr. Roosevelt confusing the Pilgrim with the Puritan in a certain public address, goes on to say:

It seems to me that a worse error of most speakers and writers, and one from which the President's oration is not free, is the idea, assumed or expressed, that we are an Anglo-Saxon people, and that our civilization and institutions are derived mainly from England.

As a matter of fact, our civilization and institutions are essentially English in all important particulars. The Declaration of Independence is an English document, based on English ethical and political principles, devised by a mind essentially English in thought and in its modes of expression, and, above all, English in its sense of injury because of the particular acts laid at the door of George III, all of which would have been—and, indeed, were—patiently submitted to by the subjects of every European ruler in that day.

No real Roman Catholic could have written the Declaration. The Roman theory is, first, that the Pope is the divinely appointed fount of all authority and power in every country; then that the King shall humbly submit to the Papal authority and commands in all things, and carry on the affairs of his people first and foremost for the increase of the wealth and power of the Papacy; that the authority of King and priest working together should repress any aspiration on the part of the people in any direction that should divert any part

of the plunder squeezed out of them from the treasuries of the Vatican and the crown. Therefore, the idea that any individuals—as such—have any right to life, liberty, and the pursuit of happiness, apart from the will and permission of some Pope-appointed ruler, is hostile to the very foundation principles on which the Papacy has always rested, and rests to-day.

The separation of Church and State is a distinct invasion of the Papal pretensions to control all the governments on earth as set forth in the Bull *Unam Sanctam*, which is as much a part of the law of the Roman Church to-day as it was when first promulgated centuries ago.

The real facts about the government and institutions of this country are that they are essentially Protestant in character—as distinguished from those devised by Roman Catholics—for example, in South America; that they rest upon the principles of the Bible. Queen Victoria, when asked by a Hindoo prince as to the foundation of England's greatness, said it was the Bible. And the same is true to-day. Liberty of the press, liberty of conscience, liberty of worship, liberty of public meetings, and similar blessings are among the things for which Englishmen contended against their own kings and Rome long before Washington and Jefferson were born. It is true that Holland had learned many things from England and had adopted many English ideas, but Holland has never founded any such government as our Republic—not even in her palmy days.

In all essentials, then, all the best of our civil and political institutions are, first, Protestant, and then Eng-

lish in their origin. Our civilization is derived from the nation that forced Magna Charta from King John, the Pope's vassal, at Runnymede, that beheaded Charles I for making war upon his subjects; that sent the Puritan and the Cavalier to lay the foundations of this Republic, and whose native principles inspired the leaders of the American Revolution and the men who wrote the Constitutions of the United States and of all the States, and whose jurisprudence forms the basis of the "law of the land," so far as any such thing may be said to exist.

In this connection it may be said that we can never be too thankful that by the Louisiana Purchase this nation escaped the menace and the barrier to civil and religious liberty—like that presented by the Province of Quebec in Canada now—involved in a wide tract of territory in the South and West under more or less direct Papal control, where the Bible would have little chance of enlightening the people, who would be taught that civil and religious liberty are inventions of the devil.

Whatever personal virtues were displayed by Roman Catholic priests and explorers in early pioneer days, their labors left no mark upon the formation of the country or its national institutions. For this we should give thanks to God.

"Die when I may," said Abraham Lincoln, the martyred President, the history of whose assassination is so graphically told in General Harris' great work—"die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought one would grow."

Christ's Mission Work.

[London "Christian," January 23, 1908.]

After twenty-eight years of effective work in New York City, Pastor James A. O'Connor has entered upon widely extended service in the spread of Evangelical Christianity of the sturdy Protestant sort, in the opening of the fine property on West Fifty-seventh street, recently acquired by him. It is a fine building, easily accessible from every part of Greater New York, Jersey City, and the suburban towns around them, and close to a large parish of the Paulist Fathers—one of the worst districts in the whole city for all the evils that are embodied in the word "slumdom." The objects of the Mission are chiefly the evangelization of Roman Catholics and the enlightenment of Protestants as to the true nature of Roman doctrine and practice. Alterations have been made in the house, by which a fine chapel has been provided capable of seating about two hundred people, and there is sufficient ground in the rear to permit the building of an extension that would double its seating capacity. For twenty-four years Pastor O'Connor has, in addition to his labors in the Mission itself, edited and published a monthly magazine, *THE CONVERTED CATHOLIC*, which is truly an armory of spiritual weapons that is of great aid to those who have to combat the fruits of what has been well named "baptized paganism" in so-called Catholic countries.

Among the visible results of the Mission's operations, Pastor O'Connor can point to 130 priests and monks who were instructed by him at Christ's Mission, and have now all become true Protestants. Many of

them have become successful pastors, evangelists, and missionaries. Besides, it has been well ascertained that through public meetings, private conferences, personal correspondence, and the reading of the magazine, some thousands of Roman Catholic lay members—both men and women—have been led out of the bondage of Rome into the liberty of the children of God.

In view of the rapid disintegration of the Roman Church in so many lands, and the fierce warfare going on within its pale between those who are striving to escape from its spiritual and intellectual tyranny and the Vaticanists who are trying to trample them down, the work of Christ's Mission was never so important to so many countries—nor has there ever been before such promise of large success in so many lands. Never before did any given help promise to accomplish so much for the bringing in of the kingdom of God as to-day.

From a commercial point of view the purchase of the building was most advantageous, and the value of the property has already risen considerably; but the money realized by the sale of the mission-house formerly occupied was not sufficient to pay the whole sum required. Twenty-five thousand dollars are needed to meet the whole indebtedness on the new house.

At the opening service, Rev. Dr. David James Burrell (Dutch Reformed Church) preached the sermon, and Pastor O'Connor gave a brief sketch of the work. In his sermon Dr. Burrell placed great emphasis on the positive and constructive aspects of Protestantism. The house was

literally crowded out, and the numerous friends of Pastor O'Connor expressed their pleasure that the mission has now so excellent a permanent home and headquarters.

A Noteworthy Anniversary.

The Thirty-ninth Anniversary of the pastorate of the Rev. George Norcross, D. D., in the Second Presbyterian Church, Carlisle, Pa., was celebrated in that historic and picturesque city on the Lord's day, January 5, 1908. This was a notable event in the history of Carlisle, and is worthy of record in the annals of the Church of Christ in the United States. Dr. Norcross is as young in spirit and in heart as he was when he took charge of the Church in Carlisle as the successor of the Rev. John C. Bliss, D.D., who is still active in the ministry as pastor emeritus of the North Presbyterian Church in this city, and the working pastor since the death of Dr. Saxton last summer. Both Dr. Norcross and Dr. Bliss have been warm and helpful friends of the work of Christ's Mission and of this magazine for more than twenty years, and their personal kindness has made life brighter and sweeter for the toilers in hard places.

We have written to Dr. Norcross to say that (D. V.) we shall be present in Carlisle next year for his Fortieth Anniversary, and that in the same year he must be with us at the Thirtieth Anniversary of Christ's Mission in this city.

Married Priests.

Roman Catholics imagine that no priests are ever married, though intelligent persons who have been behind the scenes and understand human nature believe that the priests

would be better and happier men if they were married—like their parents and other decent folks. A despatch from Trenton, N. J., January 7, 1908, said:

An unusual wedding was solemnized this morning at the rectory of St. John's Roman Catholic Church, New Brunswick, when the Rev. Father Joseph Keuper, the pastor, officiated at the marriage of his son, Joseph Keuper, of Trenton, and Miss Anna Cook, also of that city. Father Keuper began to study for the priesthood after the death of his wife in 1882 and was ordained in 1892 at Pittsburg.

Cardinal Manning was married when he was an Anglican clergyman, and "went over to Rome" when his wife died. In after years when Manning was intriguing for the Papal tiara his rivals and opponents wished that Mrs. Manning had continued to live and be a comfort to her husband. So sensitive was Dr. Manning in regard to his marriage that he never referred to it after he became a priest. St. Peter was a married man who took his wife with him in his missionary journeys.

In the Gospel of Matthew viii: 14-15, we read:

"When Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever.

"And He touched her hand, and the fever left her; and she arose, and ministered unto them."

St. Paul is supposed not to have been married, but he never abrogated his right to enter into the holy estate of matrimony. In his first epistle to the Corinthians, ix:5, he says:

"Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?"

Cephas was Peter's name before he made that great Confession of faith in the Son of God, which is the Rock whereon the Church of Christ is built. (Matt. xvi:18.)

THE ALBIGENSES.

A few weeks ago the *New York Sun* published a letter from a priest in this city who seems to have constituted himself a press agent for the Roman Catholic Church, especially in the columns of that paper. He signs himself "Henry A. Brann, D.D., LL.D., rector of St. Agnes's Church." The learned and eminent professor, Goldwin Smith, of Toronto, Canada, a frequent contributor to the *Sun*, in a letter to that paper October 24, quoted Dr. Döllinger, Lord Acton, Bishop Strossmayer, "a few of the enlightened and conscientious Catholics, who had been struggling for emancipation from the yoke of Rome."

In trying to defend the reactionary policy of the Roman Church, Dr. Brann seeks to belittle those great men and then goes out of his way to say that the war of the Papacy against the Albigenses, which practically exterminated those excellent people, was not only justifiable but that it was waged against "ruffians worse than the Saracens."

He gives as his authority for thus characterizing these Christian heroes, who sealed their faith with their blood, "the first volume of the Catholic Encyclopædia," just published. Unconsciously, Dr. Brann has done a service to the American people by thus directing attention to the worthlessness, historically and religiously, of this Catholic publication.

That standard publication the *Encyclopedia Britannica*, says of the Albigenses:

"The history of the Albigenses

may be said to be written in blood. At first the [Roman] Church was content to condemn their errors at various councils (1165, 1176, 1178, 1179), but as their practical opposition to Rome became stronger, more decided measures were taken. Innocent III had scarcely ascended the Papal throne when he sent legates to Toulouse (1198) to endeavor to suppress the sect. Two Cistercians, Guy and Regnier, were first commissioned, and in 1199 they were joined by Peter of Castelnau and others, who were known throughout the district as inquisitors. Raymond VI, Count of Toulouse, took the part of his Albigensian subjects, though not himself belonging to the sect, and for this he was excommunicated in 1207. A year later the Pope resorted to extreme measures. A crusade against the Albigenses was at once ordered, and Raymond, who had submitted was forced to take the field against his own subjects. The bloody war of extermination which followed has scarcely a parallel in history. As town after town was taken, the inhabitants were put to the sword without distinction of age or sex, and the numerous ecclesiastics who were in the army especially distinguished themselves by a blood-thirsty ferocity. At the taking of Beziers (July 22, 1209), the Abbot Arnold, being asked how the heretics were to be distinguished from the faithful, made the infamous reply, "Slay all; God will know His own." The war was carried on under the command of Simon de Montfort with undiminished cruelty for a number of years. Raymond's nephew, Viscount Raymond Roger, who had expoused the cause of the Albigenses, was taken prisoner at Carcassone, and the sect became fewer in numbers year by year. The establishment of an Inquisition at Languedoc in 1229 accelerated the exterminating process, and a few years later the sect was all but extinct.

Protestant Children and Catholic Schools.

The evils attendant upon the invasion of the United States by large numbers of men and women belonging to the Roman Catholic teaching orders are neither small nor few. Some small idea of the mischief wrought by them in Catholic countries may be gathered from the fact of their expulsion from France and also by the refusal of other Catholic countries to receive them. So far as this nation at large is concerned, what was bad in Europe cannot be good in America; and the principles of the Roman Church are more antagonistic, if possible, to the principles of our Government, than they are hostile to the French republic.

In many of our towns and cities, no doubt, Protestant parents will be strongly tempted to send their children to schools conducted by these Papal propagandists. Educational advantages will be offered at very low cost, European languages will be taught by natives of France and other countries, and promises will be made that there will be no attempt to capture the children for the Roman Catholic Church. Let no American parents fall into any such trap if they wish their children to grow up with American ideals of conduct, of morals, of liberty, or of patriotism. However mild and gentle may be the language and deportment of those in charge—indeed, however pious, devoted and aimable they may be personally—it must never be forgotten that they are agents of the Pope first, last, and all the time, and that

their one business in life is to make converts for their Church. No child can be placed under their influence for any length of time without being strongly impressed with the following essentials of Romanism, at least: implicit obedience to a priest or superior who represents the authority of a foreign ecclesiastic; the right of this agent of a foreigner to dictate and interfere in all kinds of personal affairs; that the authority of the priests is to be recognized as more binding than that of parents or of any representative of any State or national Government; that he must not read anything or learn anything of which the Roman Church disapproves; that the Roman Church is the only true one; that the Pope is the representative of God on earth, and that all who refuse to submit to his authority are wicked in this world and will surely be lost in the world to come. None of these ideas, possibly, may be stated in so many words to the children, but they will surely be instilled into their minds, with many others relating to conduct and morals repugnant to the ordinary Protestant mind. It can be seen at once that such doctrines as these render it impossible for any child adopting them to grow up a good American citizen in the ordinary meaning of that term; and this is one of the most far-reaching evils inseparable from the parochial school system.

The injury to the Catholic people themselves in not giving them an equal change in life with other American citizens, should be taken into account by all who bow to the mandate of the Pope of Rome, whose authority is despised by his own countrymen.

GERALDINE DE LISLE ; OR, TRIED AND TRUE.

CHAPTER XVII (Continued).

A SKILFUL RESCUE.

"Yes, sir," added Hawkins, "and on account of the great rain they haven't been out these two days, and a long drive would serve them well; moreover, it wouldn't do at all to have post-horses, sir, as the men that would be with them might spoil our work. You see, sir, I mentioned the old brougham, as they might suspect who we were if we had the good carriage-and-pair. Drumalin is not far from Dermot's Grove, and it won't be too much for Prince to go the rest by himself."

"You are quite right, Hawkins," said his master, "so the sooner you make these arrangements the better."

"Will you require the aid of the police?" inquired Mrs. Forster, when the coachman had retired.

"I think not," replied her son; "the more quietly these things are managed the better. If we have Sir Edward, and Neville, and Hawkins, it ought to be quite sufficient to frighten a parcel of nuns!"

"And what will you do when you get there?" inquired Helen Forster. "You do not expect to 'ask and have,' as the saying is."

"Then what plan would you suggest, Miss Forster?" inquired Sir Edward eagerly.

"I think if you were to muffle yourself like a priest, you might manage to obtain admittance without suspicion, as it will be quite dark by the time you get there. We have an old cloak in the house which belonged to Uncle James, who was a clergyman. It would just suit you. Perhaps if I went with you, they might take me for another delinquent to be confided to their care. If we obtain an entrance, Lionel and Captain Neville could easily follow in our train."

"Bravo, little sister!" exclaimed Mr. Forster laughing. "You women are wonderful for contrivances. I told you, Sir Edward, they would devise some excellent plan!"

All agreed in approval of Helen's little plot. It was arranged that they should have an early dinner, and so time their departure as to reach their destination about dusk.

It was with thrilling and anxious hearts that the travelers arrived at the gate of the convent, and rang for admittance. The gate-keeper, perceiving the blinds of the brougham drawn down and the closely-muffled figure seated on the coach-box, without a moment's hesitation allowed the vehicle to pass through. Not a word was spoken. Sir Edward felt as if the happiness of a lifetime hung upon a hair. Helen trembled so violently that the portress who opened the door of the convent attributed her agitation to reluctance towards the conventual life, and (being probably well accustomed to such scenes), readily admitted the supposed ecclesiastic and his shrinking companion. Ushering them into a small reception-room, she went off in search of the mother abbess, full of delight at having secured another bird for the cage!

To open the hall door and admit Mr. Forster and Captain Neville was now the work of a moment, and they had scarcely made good their entry when the lady superior appeared. She was greatly astonished at finding so many strangers in her sanctum. Perceiving by the light of the lamp, which she carried in her hand, that they were not priests, as the portress had reported, she was considerably alarmed. Assuming a bold and determined aspect, she demanded with considerable asperity the object of their unseasonable visit, saying they must be very ignorant of the laws of the Catholic Church to intrude so rudely upon the privacy of the sisterhood.

Sir Edward replied that they had not the slightest intention of molesting the inmates, their business being connected with one who was not a member of their sisterhood.

"Then, what is your object in coming here?" angrily demanded the mother abbess.

"To see Miss Geraldine De Lisle," replied Sir Edward, "and to inquire from her own lips whether she is a willing inmate of this place."

At the mention of Geraldine's name the lady superior visibly started. Quickly resuming her self-possession, she answered boldly:

"Your errand, sir, is a fruitless one. I know nothing whatever of any such person; and even if I did, you must be aware that the rules of our Church forbid the admission of strangers into our sanctuary, or their holding any intercourse with the sisters but through the medium of their superiors."

"Excuse me, madam," rejoined Sir Edward, coolly; "these regulations cannot affect the case in hand. Miss De Lisle is neither a nun nor a Romanist, but a member of the Protestant Church, and quite independent of monastic rules."

"I told you before," replied the reverend mother, losing her self-control, "that I know nothing of the person you name! I must therefore insist that you and your friends immediately withdraw, and do not dare to insult me further."

"Come, come, madam!" observed Sir Edward sternly; "there is no use in trying to deceive us. We have obtained positive information of the concealment of the young lady in this very place, and I tell you plainly that neither subterfuge nor evasion will avail you. We will not depart without seeing Miss De Lisle, even if we are obliged to search the convent from cellar to attic."

"You forget, sir, that you would be punished by the law of the land for such conduct," replied the mother abbess, trembling with passion.

"I am by no means sure of that; but even the prospect of imprisonment with hard labor would not in the least move me from my present purpose."

"Then, may I ask," demanded the mother abbess sneeringly, "what right you have to interest yourself in the young lady's behalf?"

"The right that all honest men have to succor the needy and op-

pressed," replied Sir Edward; "but I have in addition a claim which even you cannot deny, the right of a brother to protect his sister!"

"Brother!" exclaimed the mother abbess with unfeigned astonishment; "the young lady has no near relations, so you have made a great mistake."

"Probably Father Adrian told you so, as he believed that I was dead, and quietly put my cousin in possession of my property, and my sister in captivity. But he has found out his mistake, for here I am, alive and well, thank God, and fully determined to obtain possession of her by fair means or by force. If you quietly yield to our wishes, we shall depart without any disturbance; but if not, I tell you plainly, I shall ransack every corner of your prison-house, liberate any of your captives who may desire freedom, and the newspapers shall disclose to the public the result of our researches."

An involuntary shudder passed through the reverend mother at this dire suggestion. She saw that further resistance was useless, yet dreaded the indignation of Sir Edward at the discovery of the miserable condition of his sister. Hoping to gain time for her removal to a more comfortable apartment, she controlled herself, and observed more mildly:

"I think you are mistaken in imagining any relation of yours is living in this house; but to satisfy your mind, I shall make inquiries, and if I find your statements are correct, shall not deny you an interview with the young lady."

"Stay!" exclaimed Sir Edward peremptorily. "After the manner in which you have tried to deceive us, I shall not be satisfied with *your* report of the matter. This young lady shall accompany you, as she is well acquainted with my sister, and will at once identify her. I shall not intrude upon the inmates of the cells, but shall attend her to the doors to see that she receives no annoyance in her search."

The discomfited nun cast a scowl of intense malignity upon the baronet. Feeling the uselessness of prolonged opposition to his demands, she reluctantly led the way to where her captive was confined. Sir Edward and Miss Forster followed her down the stone steps to the dismal cell. When the door was unlocked, and the light of the lamp fell upon the deathlike countenance of the inmate, Helen Forster, thinking that life had departed, uttered one despairing cry of horror, and, throwing herself beside the pallet, burst into a violent fit of weeping.

The sound of Miss Forster's lamentation aroused Geraldine from her torpor, and opening her eyes, she fixed them earnestly for a moment upon her brother, who had frantically rushed into the cell, and hung over her in agonized suspense. A faint expression of recognition stole over her wasted features, and a tremor shook her enfeebled frame. Faintly murmuring the name of "Edward!" she closed her eyes, and relapsed into unconsciousness.

(To be continued)

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SEVENTH SERIES.

XVI.

331 WEST 57TH ST., NEW YORK, APRIL, 1908.

Sir:—The mediævalism of the Roman Catholic Church is undergoing a more severe strain at the present time than at any period since the Reformation of the sixteenth century. The Council of Trent, which was held in the middle of the century, tried to make the Church conform to the spirit of inquiry and reform which had been aroused by the Reformation. But in doctrine and practice the Church remained substantially the same; and even as late as 1870 the Vatican Council could not effect any change for the better. That Council was called by Pope Pius IX for the purpose of making himself and all preceding and future Popes infallible; and, notwithstanding, it might have accomplished some reform if it had not been broken up by the entrance of the Italian troops into Rome, when Victor Emmanuel was proclaimed King of United Italy.

In our day the revolt against Rome has found expression in the efforts of the intellectual and moral element of the Church to get rid of the mediævalism that has been a continuation of the paganism engrafted on the Church. The advocates of this revolt, priests and laymen in Europe, have been excommunicated by Pope Pius X as "Modernists," and thus they have been deprived of all participation in the management of the machinery of the Church. But their ideas have prevailed to such an extent that the better element in the Church, the intelligent people, even in this country, while still calling themselves Catholics, like their leaders of the movement in Europe, have—to use their own phrase—"kicked over the traces," and are living and marrying and attending to business without any regard to the inhibitions of the Church. Hence the Pope, who is losing ground in Europe at such a tremendous rate, has issued decrees that will constrain the people to remain steadfast in their allegiance to the doctrine and discipline of the Church as in mediæval times. Among other things, he has commanded the Catholics in America to obey the bishops and priests in supporting the parochial schools, where the true mediæval doctrine is taught, and to be married only by their own pastors. If they do not render this obedience full and complete, they shall not only be refused the sacraments and be eternally condemned, but their marriages, though performed according to the laws of the various States, shall be null and void. This decree of the Pope was read in all the Roman Catholic churches in the United States on March 15, 1908, and is to go into effect this month. It declares that Catholics who are married by any other priest than the priest of their parish not only commit a mortal sin, but they incur excommunication; and if they are married by a Protestant minister, a mayor, a magistrate, an alderman, or before a notary public, the marriage is null and void. This applies with double force to the marriage of a Catholic to a Protestant. But in the latter case if a dispensation is obtained from the bishop or the Pope and the ceremony shall be performed by a priest duly accredited, the marriage is valid. Both parties, however, must sign an agreement that the children born of such marriage must be brought up in the Roman Catholic

faith. Some recent marriages in high society in this city came under this category. Monsignor Lavelle, of St. Patrick's Cathedral, was the officiating clergyman at these marriages of wealthy Protestants to impecunious Counts and Dukes, who, nevertheless, can discard their American wives when they have spent their fortunes.

This being a Presidential year, the press of America generally has entered into a conspiracy of silence regarding this outrageous decree of the Roman Catholic Church that nullifies the laws relating to marriage in every State of the Union. But it is a pleasure to find under the heading, "VATICAN EDICT ON MARRIAGE," the following communication in the foremost American paper, the *New York Tribune*, of March 19, 1908:

What is the meaning of this edict from the Vatican as promulgated by the Papal Archbishop of New York on March 15, 1908? It is authoritatively declared that a marriage performed between Catholics or between a Catholic and a baptized non-Catholic by a civil magistrate, alderman, notary public or Protestant minister will be null and void on and after April 19, 1908.

By the laws of the State of New York such marriages are declared to be lawful and binding. This edict declares them null and void. If this is not a bold attempt at nullification of the laws of the Empire State, what is it?

In effect it declares as illegitimate the matrimonial relations sanctioned by the State, brands the offspring as illegitimate, and by inexorable logic dissolves the marriage bond in such cases without authority of the civil courts. A Catholic after marriage to a non-Catholic by other than a Catholic priest may, under this decree, repudiate his wife and marry another with the priestly blessing, on the ground that the first marriage had been declared by the Pontiff on the banks of the Tiber "null and void"!

This is amazing. If it is not nullification, what is it? In these matters which is the supreme law, the civil or the ecclesiastical? Which the supreme authority, the Legislature at Albany or the Conclave at Rome? H. L. M.

It has been charged against your Church, Cardinal, that a good Roman Catholic cannot be a good American citizen, and this decree from Rome gives color to such an accusation. No Catholic who obeys the Pope in violating the law of the country can complain that he has been treated unjustly if his loyalty to our flag is suspected. This is a serious matter, both for Catholics and loyal American citizens.

While Catholics generally are expected to obey the Papal edict, the intelligent, progressive element among them will disregard it, as they do the command not to eat meat on Friday and other Church rules, and be married to the choice of their hearts by whom they please. If they are wealthy, or the other contracting party be rich or influential, dispensations can be obtained by the payment of large sums. Anything can be had at Rome or from Rome for money. There the laws of God and man can be set aside for filthy lucre.

In the *New York Tribune*, March 23, 1908, the syndicate writer, "Marquise de Fontenoy," refers to the matrimonial experiences of Prince Victor Frederick of Schoenberg, who in 1897 was married in Venice by Cardinal Sarto, now Pope Pius X, to Princess Alice of Bourbon, daughter of Don Carlos, the pretender to the crown of Spain. The union was not a happy one. The princess was extravagant and eccentric. "Her behavior," says the Marquise de Fontenoy, "was a source of scandal to the court of Dresden, in which city she had taken up her residence with her husband. She shocked even the Crown Princess of Saxony, who had not at the time eloped with Giron, in order subsequently to wed the pianist Toselli.

The climax of her indiscretions was her disappearance with an Italian cavalry officer of the name of Lieutenant Lino del Prete, leaving behind her a written declaration to the effect that the son born to her some six months previously was not the offspring of her husband. On the strength of this the marriage was dissolved by the Supreme Court of Saxony, and two years ago the Vatican granted an annulment of the union on the canonical grounds that she had been forced against her will into the marriage with Prince Frederick by her father, Don Carlos. The princess immediately afterward married, both ecclesiastically and civilly, her cavalry lieutenant, who retired from the army, and with whom she now makes her home at Naples.

A few weeks ago, continues the syndicate writer, Prince Victor Frederick, who is a particular friend and crony of the King of Saxony, was married again to a lady whose family is of the petty nobility of Austria. "The wedding took place at Bamberg, where the Archbishop of that ancient city performed the ceremony, Pope Pius X sending his especial blessing from Rome to the prince, who is attached to his household in the capacity of chamberlain of the cape and sword."

Notwithstanding all this good will on the part of the Pontiff and of the Church, and in spite of the noble birth of the bride, the marriage was regarded in law as merely a morganatic union, the prince's wife on this account being debarred from sharing his name, his titles or his prerogatives; in fact, she remained in the eyes of the law merely Francesca von Maison von Lobenstein, until the King of Saxony bestowed upon her the extraordinary title of Countess Bug in her own right.

All of these royal and noble folks are good Roman Catholics, and they could obtain from the Pope all the dispensations necessary for the gratification of their passions in tearing the Ten Commandments to pieces. Faith and morality do not go hand in hand in the Roman Catholic Church when the parties concerned can pay well for dispensations.

In the same communication to the *Tribune* the Marquise de Fontenoy intimates that there is trouble in the royal household of Spain, where the young queen, the granddaughter of the late Queen Victoria of England, naturally wishes to reign supreme. The dowager Queen Christina, King Alfonso's mother, is to establish her court at Barcelona. The Spanish Government, through its Council of Ministers at Madrid, has given its full approval to this project.

In making the move Queen Christina is prompted by the consideration that as long as she remains at Madrid she necessarily stands somewhat in the way of her daughter-in-law, the young queen, and that her son and his consort, fond as they are of her, would perhaps be freer, and therefore happier, if she were not living all the time under their roof in the royal palace at Madrid.

Notwithstanding that the young Queen of Spain conformed to the Roman Catholic faith in order to obtain a crown, her English Protestant blood will assert itself. Her mother, the good Queen Victoria's daughter, attends Protestant services in Madrid when she visits that city, the young King having personally given orders that a Protestant chapel should be fitted up in the royal palace for his Protestant mother-in-law. It is not at all unlikely that the young Queen will occasionally slip into that chapel to hear sound doctrine. It will be relief to escape from the recitation of the rosary and the prayers to St. Joseph.

I have no doubt it was with some reluctance that you promulgated this edict from the Vatican, Cardinal, for hitherto you have held that a marriage performed by a Protestant minister or magistrate was valid, though sinful for the Catholic party. So did my neighbors, the Paulist Fathers, and other would-be "liberal" priests. In their "Question Box" treatise for capturing unwary Protestants the Paulists say (p. 512) that marriage by a Protestant minister or justice of the peace is recognized by the Roman Catholic Church. Now you and they must declare such a marriage is null and void.

Yours truly, JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.

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New Books.

"The Development of Roman Catholicism," by the Rev. John A. Bain, M.A. (Oliphant Anderson & Ferrier, Edinburgh and London), is a scholarly work of 191 pages, containing in twenty-four chapters a lucid summary of the facts concerning as many prominent features of Catholicism.

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"Errors of Romanism" is by the Rev. W. J. E. Cox, D.D., a Baptist pastor of Mobile, Ala. It deals chiefly with the doctrines of Romanism, and the author says in his preface that he is prepared to prove every statement made in the book. Dr. Cox shows himself fully alive to the pretensions of the Papal agents in this country, and to the peril to our national institutions involved in them. Protestants who accept the quibble of Catholics about their "spiritual" and "temporal" allegiance to the Pope will find the last few pages of the book specially interesting, as the real position is stated on authority of the highest kind. Price, \$1.00.

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